

嫡传杨家太极拳

——精练 28 式

AUTHENTIC YANGFAMILY TAI CHI QUAN 28 FORM

中国武术八段
傅声远 著



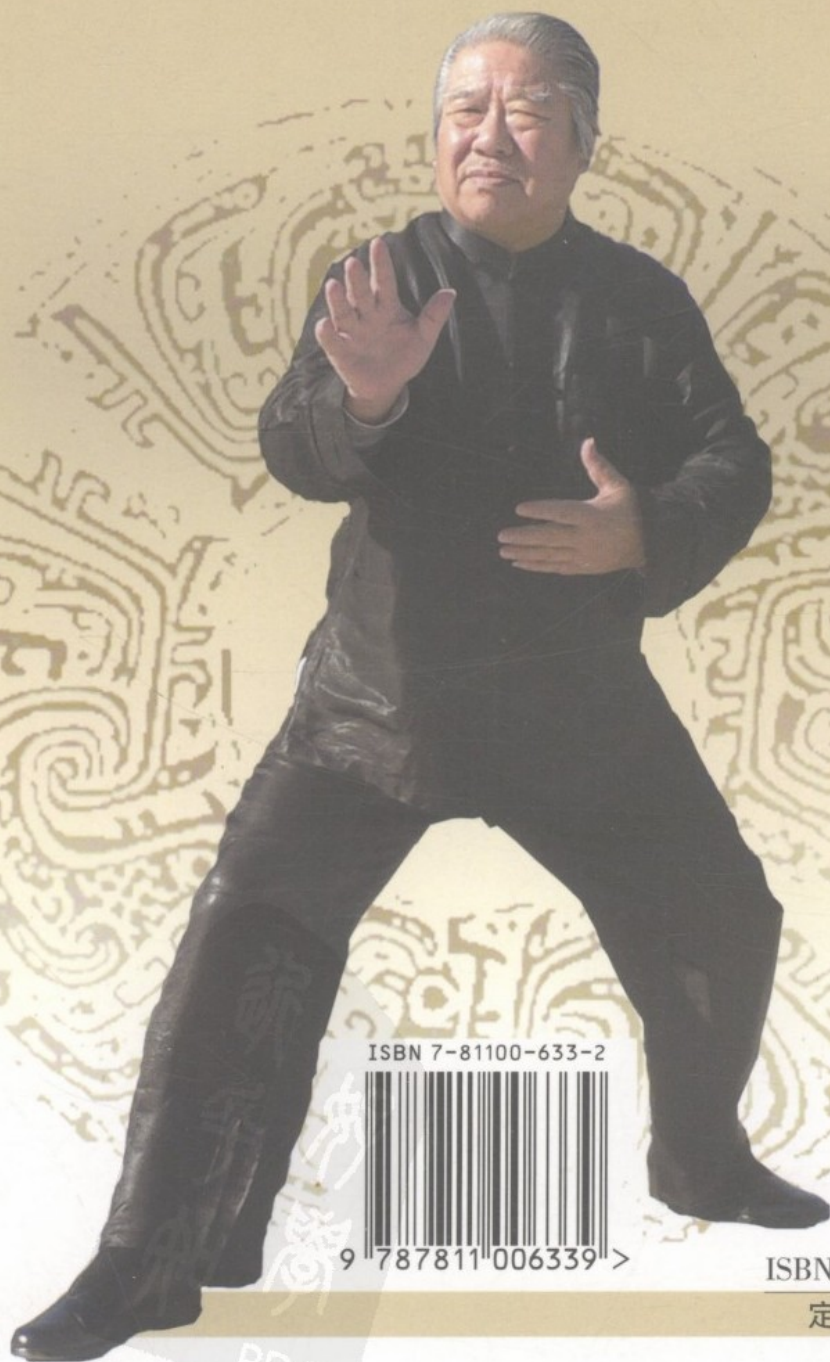
北京体育大学出版社

PDG



责任编辑 / 佟 晖
封面设计 / 杨清波

AUTHENTIC YANGFAMILY TAI CHI QUAN 28 FORM



ISBN 7-81100-633-2



9 787811 006339 >



ISBN 7-81100-633-2

定价：30.00 元



PDG

嫡传杨家太极拳

——精练 28 式

AUTHENTIC YANGFAMILY TAI CHI QUAN 28 FORM

中国武术八段 傅声远 著



北京体育大学出版社

策划编辑 佟 晖
责任编辑 佟 晖
审稿编辑 鲁 牧
责任校对 未 茗
责任印制 陈 莎

图书在版编目(CIP)数据

嫡传杨家太极拳:精练 28 式/傅声远著. - 北京:北京
体育大学出版社, 2006.9
ISBN 7-81100-633-2

I. 嫡… II. 傅… III. 太极拳, 杨式-套路(武术)
IV. G852.111.9

中国版本图书馆 CIP 数据核字(2006)第 107175 号

嫡传杨家太极拳:精练 28 式 傅声远 著

出 版 北京体育大学出版社
地 址 北京海淀区中关村北大街
邮 编 100084
发 行 新华书店总店北京发行所经销
印 刷 北京市昌平阳坊精工印刷厂
开 本 889×1194 毫米 1/16
印 张 3.5

2006 年 9 月第 1 版第 1 次印刷 印数 4100 册

定 价 30.00 元

(本书因装订质量不合格本社发行部负责调换)

澳洲地址: 813, ROWLEY ROAD, FORRESDALE, 6112, PERTH, W. Australia

澳洲电话: 61-8-93970610 13901649686

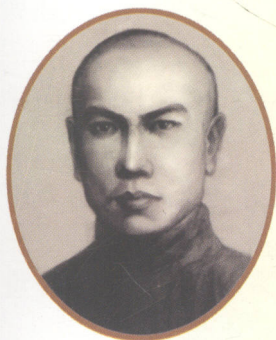
上海地址: 200081 上海市虹口区四达路 58 弄 8 号 203

上海电话: (021)65751686



杨家太极拳祖师 杨禄禅
(1799 年-1872 年)

Master of Yang Style Taijiquan (shadow boxing)
Yang Lu Chan



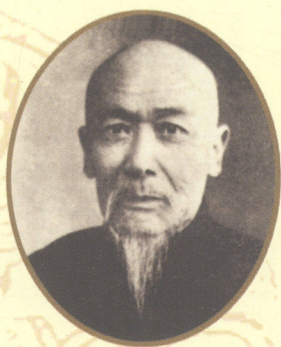
杨凤侯 (禄禅公 长子)
Yang Feng Hou



杨班侯 (禄禅公 次子)
Yang Ban Hou



杨健侯 (禄禅公 三子)
Yang Jian Hou



杨少侯 (健侯公 长子)

Yang Shao Hou



杨兆元 (健侯公 次子)

Yang Zhao Yuan



杨澄甫 (健侯公 三子)

Yang Cheng Fu



杨兆林 (凤侯公 子)

Yang Zhao Lin



杨兆鹏 (班侯公 子)

Yang Zhao Peng



傅钟文 (兆元公 外孙婿)

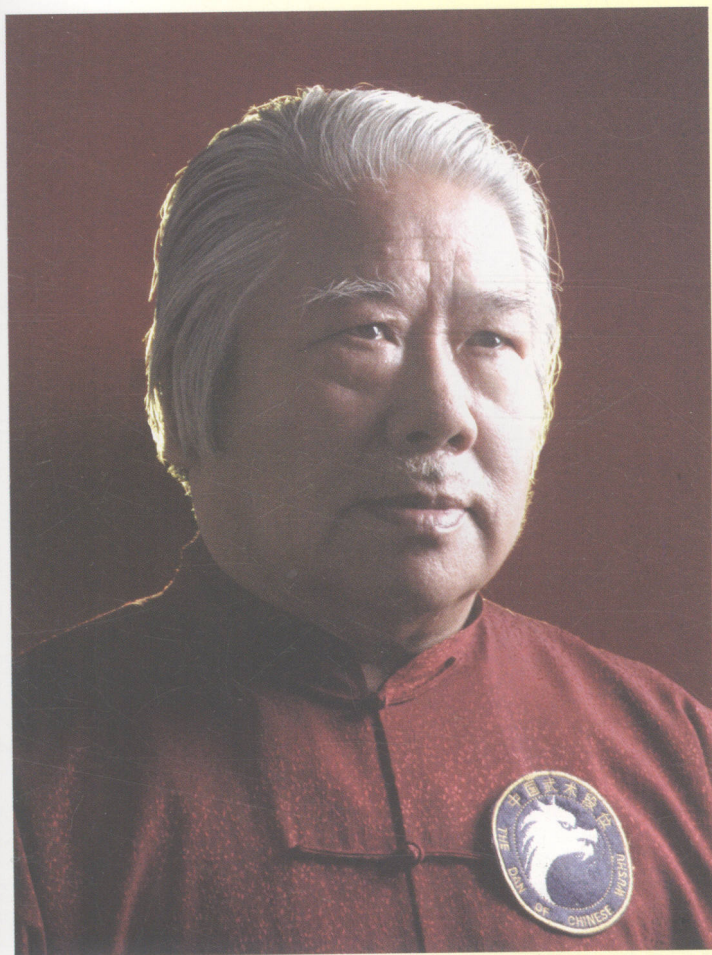
Fu Zhong Wen



傅宗元 (钟文公 胞弟)

Fu Zong Yuan





傅声远 (傅钟文之子)

中国武术八段

杨式太极拳亲族传人

世界永年太极拳联盟主席

Fu Sheng Yuan
(The Son of Fu Zhong Wen)
Chinese Wushu level 8
Cognition descendant of
Yang Style Taijiquan

傅清泉 (傅声远之子)

中国武术七段

杨式太极拳亲族传人

世界永年太极拳联盟副主席

Fu Qing Quan
(The Son of Fu Sheng Yuan)
Chinese Wushu level 7
Cognition descendant of Yang Style
Taijiquan





杨澄甫老师与弟子傅钟文
Master Yang Chengfu and
disciple Fu Zhongwen



杨澄甫老师与弟子傅钟文在广州
Master Yang Chengfu and disciple Fu
Zhongwen in Guangzhou



1932 年傅钟文跟随老师杨澄甫到广州市政府教拳
Fu Zhongwen and his master Yang Chengfu taught Taijiquan at Government
of Guangzhou City in 1932





傅声远和师伯崔毅士 (中)、牛春明 (右) 老师在上海

Fu Shengyuan and his senior master Cui Yishi, master Niu Chunming at Shanghai



傅钟文 Fu Zhong Wen



傅钟文与傅声远推手

Tuishou between Fu Zhongwen and Fu Shengyuan





澳大利亚总理霍克亲切会见傅氏父子
Australian Prime Minister Mr. Bob Hawke gave an interview to father and son of Fu



中华全国体育总会顾问徐才与傅声远合影

Group photo of Xu Cai, adviser of Chinese Sport Association, and Fu Shengyuan



傅鍾文墓园

Fu Zhongwen' s Cemetery



傅公纪念祠大殿

Palatial Hall of Master Fu Zhongwen' s Memorial Temple



傅公鍾文铜像

Bronze of Master Fu Zhongwen' s Memorial Temple





傅声远被授予中国武术八段

Fu Shengyuan is awarded Chinese Wushu level 8



傅声远和西班牙政府官员合影

Group photo of Fu Shengyuan and officer of Spanish



傅声远和西班牙学生 Fu shengyuan and Spain students



傅声远和葡萄牙学生 Fu Shengyuan and Portugal students





傅声远和泰国学生

Fu Shengyuan and his students in Thailand



傅声远和德国学生

Fu Shengyuan and his students in Germany



傅声远和美国学生

Fu Shengyuan and his students in America



傅声远和英国学生

Fu Shengyuan and his students in England



傅声远和智利学生

Fu Shengyuan and his students in Chile



傅声远和阿根廷学生

Fu Shengyuan and his students in Argentina



高歌武术文化

徐 才

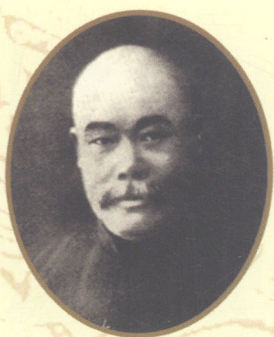
12年前，声远先生所著《嫡传永年杨式太极拳》面市时，我曾于他写过一篇短序《将武术献给世界》以示祝贺。两年前国际武术联合会随着武术在世界蓬勃发展之势，决定每年5月为“世界太极拳月”。今年在这个“世界太极拳月”里，声远先生传出喜讯，他又有几本新书即将付梓，并再邀我为之作序。我深为这位移民海外的中华赤子之心所感动，所以接受了这项嘱托。

我首先要向已是76岁高龄的声远先生致敬：您真老当益壮，老有所为。从您的作为又能看到您教子有方，代代相传祖业的心路。真是上天不负苦心人。傅钟文、傅声远、傅清泉太极世家三代人，定当一代胜似一代。

20年前，声远先生怀着把太极拳弘扬海外的虔诚之心移民澳大利亚。时间催人老，也催人的事业兴。声远到了澳洲不顾年龄增长奋力进取，把太极拳这个中华武术的品牌在四十多个国家传播得风风火火，他以澳大利亚为立足点，每年教游四方。这正如美国著名的未来学家奈斯比特（John Naisbitt）在《亚洲大趋势》书中所说：“西方正在学习适应东方化，而澳大利亚则首当其冲。”声远先生在海外传拳授拳，就像他的父亲傅钟文大师那样，不只是传技而且传理，还要传德。这“三传”是声远先生执教之道，也是他为人师品。我衷心祝愿海内外热心传播中华武术的朋友，在“三传”上狠下功夫，努力把中华武术、武理、武德广泛撒播人世间。

声远先生在海外授拳创业，20年可谓成绩斐然。这些年他勇于探索，勤于笔耕，以图书和影带形式向海内外习武者贡献了太极拳的文化财富。在多元化的当今世界，不同文化的交流与交融是个大趋势。不久前我从报纸上读到一篇文章说：“与中国对外贸易‘出超’相比，中国的对外文化交流和传播则是严重‘入超’，存在‘文化赤字’。”这个论断引起我强烈共鸣。是啊！中国是具有五千年历史的文明古国，有着十分丰富的文化遗产，如今中国人民又在创造着崭新的文化财富。为什么在文化“出口”方面我们处在一种弱势状态呢？这恐怕与我们对固有的文化强势认识不足，对人类文化的互相凝聚，彼此渗透认识不足有关。这里说一个至今仍然能鼓舞国人奋力传播中华文化的一位先辈人士，他就是清末在西方世界弥漫着歧视中国、歧视中华文化的氛围下，率先以流畅的法文撰写《中国人自画像》、《中国人的快乐》、《中国戏剧》等书，向世界介绍中国和中华文化的陈季同。陈季同是福建人，他与同属闽籍的辜鸿铭、林语堂是近代中国人用西文向世界介绍中国和中华文化的“福建三杰”。他们的作为对当今盛世中国的文人武士具有莫大的启示意义。可喜的是在中华武术走向世界的潮流中，已经出现一批以精湛的拳术和深情的笔墨向世界展示武术风采的专家，声远先生就是其中之一。我深切期望海内外武术家携手高歌武术文化，造福于人类的健康、益智、修性，共创和谐社会和和谐世界！

2006年5月于北京



太极拳说十要

杨澄甫

一、虚灵顶劲 顶劲者，头容正直，神贯于顶也。不可用力，用力则项强，气血不能流通，须有虚灵自然之意。非有虚灵顶劲，则精神不能提起也。

二、含胸拔背 含胸者，胸略内含，使气沉于丹田也。胸忌挺出，挺出则气拥胸际，上重下轻，脚跟易于浮起。拔背者，气贴于背也，能含胸则自能拔背，能拔背则能力由脊发，所向无敌也。

三、松腰 腰为一身之主宰，能松腰然后两足有力，下盘稳固，虚实变化皆由腰转动，故曰：“命意源头在腰隙。”有不得力必于腰腿求之也。

四、分虚实 太极拳术以分虚实为第一义，如全身皆坐在右腿，则右腿为实，左腿为虚；全身皆坐在左腿，则左腿为实，右腿为虚。虚实能分，而后转动轻灵，毫不费力；如不能分，则迈步重滞，自立不稳，而易为人所牵动。

五、沉肩坠肘 沉肩者，肩松开下垂也。若不能松垂，两肩端起，则气亦随之而上，全身皆不得力矣。坠肘者，肘往下松坠之意，肘若悬起，则肩不能沉，放人不远，近于外家之断劲矣。

六、用意不用力 太极拳论云：此全是用意不用力。练太极拳全身松开，不使有分毫之拙劲，以留滞于筋骨血脉之间以自缚束，然后能轻灵变化，圆转自如。或疑不用力何以能长力？盖人身之有经络，如地之有沟洫，沟洫不塞而水行，经络不闭则气通。如浑身僵劲满经络，气血停滞，转动不灵，牵一发而全身动矣。若不用力而用意，意之所至，气既至焉，如是气血流注，日日贯输，周流全身，无时停滞。久久练习，则得真正内劲，既太极拳论中所云：“极柔软，然后极坚刚也。”太极拳功夫纯熟之人，臂膊如绵裹铁，分量极沉；练外家拳者，用力则显有力，不用力时，则甚轻浮，可见其力乃外劲浮面之劲也。不用意而用力，最易引动，不足尚也。

七、上下相随 上下相随者，既太极拳论中所云：“其根在脚，发于腿，主宰于腰，形于手指，由脚而腿而腰，总须完整一气也。”手动、腰动、足动、眼神亦随之动，如是方可谓之上下相随，有一不动，即散乱也。

八、内外相合 太极拳所练在神，故云：“神为主帅，身为驱使。”精神能提得起，自然举动轻灵。架子不外虚实开合。所谓开者，不但手足开，心意也与之俱开，所谓合者，不但手足合，心意亦于之俱合，能内外合为一气，则浑然无间矣。

九、相连不断 外家拳术，其劲乃后天之拙劲，故有起有止，有续有断，旧力已尽，新力未生，此时最易为人所乘。太极拳用意不用力，自始至终，绵绵不断，周而复始，循环无穷。原论所谓“如长江大河，滔滔不绝”，又曰“运劲如抽丝”，皆言其贯串一气也。

十、动中求静 外家拳术，以跳踉为能，用尽气力，故练习之后，无不喘气者。太极拳以静御动，虽动犹静，故练架子愈慢愈好。慢则呼吸深长，气沉丹田，自无血脉僨张之弊。学者细心体会，庶可得其意焉。



Yang Cheng Fu's Ten Important Points For Practice

1. Hold the Head straight with Ease

The head should be erect in order for the spirit to rise. If force is used, the back of the neck will be stiff, and the circulation of blood and chi will be impeded. There should be a natural, light and sensitive feeling. If not, the spirit will be unable to rise up.

In order to achieve the above, it is important that the neck is held straight, but very relaxed and alive. Keep your mouth natural with the tongue touching the upper palate. Avoid clenching your teeth or gazing out with an angry look. Keep your sacrum straight and slightly tucked under. If not, your spine will be affected, and your spirit will not be able to rise.

2. Sink the Chest and Raise the Back

There should be a slight drawing in of the chest which allows the chi to sink to the Dan Tian. Avoid protruding the chest as this will cause the chi to rise which will lead to top heaviness, and the soles of the feet to float.

Raising the back means that the chi adheres to the back. If you can sink your chest, your back will naturally rise. If you can raise your back, your power will come from your spine enabling you to overcome any opponent.

Sink the chest and raise the back are similar to when a cat is in readiness to launch an attack on its prey.

3. Relax the Waist

The waist is the commander of the body. If the waist is relaxed and loosened, the foundation, that is, your legs will be stable enabling you to issue power. Changes in solid and empty derive from the moving of the waist. It is said that "the waist is the well spring of your vital energy". If you lack power in your movements, look for the weakness in your waist and legs.

4. Distinguishing Solid and Empty

Distinguishing principle of Tai Chi. If your body centre rests in your right leg, then your right leg is solid, and your left leg is empty. If your body centre rests in your left leg, then your left leg is solid, and your right leg is empty. When you can clearly make this distinction, your movements will be light, agile,

and effortless. If not, your steps will be heavy and clumsy, and you are easily unbalanced, due to the instability of your stance.

The philosophy of Yin Yang is the underlying principle of change in stepping.

5. Sink the Shoulders and Elbows

The shoulders should relax and hang downwards. If the shoulders are raised, then the chi rises, and the whole body cannot summon up its power.

The elbows must relax and point downwards. If the elbows are raised, the shoulders will become tense inhibiting your ability to discharge your opponent to any great distance. Raising the elbows or shoulders is similar to breaking the jin which occurs in the external martial art systems.

6. Use the Mind and not Brute Force

According to the Tai Chi Classics, you use the mind and not brute force. In practice, your whole body is relaxed; not even using an ounce of brute force. If you employ brute force, you restrict the flow of energy through your sinews, bones and blood vessels. This will inhibit your freedom of movement preventing you from achieving agility, sensitivity, aliveness, circularity, and naturalness.

"How can you have power without using brute force?" By making use of the meridians in the body. {Meridians are a network of pathways which transport chi throughout the body. They connect the superficial, interior, upper and lower portions of the human body, making the body an organic whole.} The meridians are similar to the rivers and streams of the earth. If the rivers are open, then the water flows freely. If the meridians are open, then the chi flows. If the meridians are blocked as a result of using stiff force, then the circulation of chi and blood becomes sluggish. Hence, your movements will not be nimble, and even if a hair is pulled, your whole body will be in a state of disorder.

Although your abdomen is full and alive, there is no force being used. For the chi to sink down to the Dan Tian slowly and naturally, the mind needs to be relaxed. By deeply relaxing while performing your Tai Chi movements, your chi will move freely to every part of your body. This will benefit the body greatly.



On the other hand, if you tense your mind and forcefully try to move your chi, or use unnatural methods to circulate the chi, is if more than likely that blockages will occur which are harmful to your health.

When you are able to use your mind and not brute force, then wherever your mind goes, your chi follows. After a long period of diligent practice and chi circulating freely everyday, you develop jin { an internal power which is different from hard force} . This is what the Tai Chi Classics means by “from true softness comes true hardness” . The arms of one who has Tai Chi kung fu will feel extremely heavy; like steel wrapped in cotton. People who practise external martial art systems look strong when they exert hard force. However, when they are not bringing their hard force into use, they are light and floating. You can see that this merely a superficial kind of strength. Instead of using the mind, they use brute force, Which makes them easy to manipulate. Hence not worthy of praise.

7. Coordinate your Upper and Lower Body

According to the Tai Chi Classics, “the root is in the feet; issued through the legs; controlled by the waist; and expressed through the fingers. From the feet through the legs to the waist forms one harmonious chi” . When the hands, waist, and feet move, your gaze needs to follow in unison. This is what is meant by harmony of the upper and lower body. If one part of the body is not in concordance with the rest, it will result in chaos.

When you first learn Tai Chi, your movements are larger and more open than those of a seasoned practitioner. The larger movements ensure that your waist and legs are moving in concordance, and all parts of the body are in harmony.

8. Unify your Internal and External

Tai Chi trains the spirit. It is said that “the spirit is the leader, and the body follows its command” . If you can lift your spirit, then your movements will naturally be agile and alive. Postures are nothing more than solid and empty, opening and closing. Opening does not just involve the hands and feet, but they must work in concordance with the opening of the heart/mind. Closing does not just concern the hands and feet, but they should

coordinate with the closing of the heart/mind as well. When the internal and external are unified as one harmonious chi, then there are no gaps anywhere.

The heart/spirit is like a concealed sword. From the outside, your practice has the appearance of being relaxed and comfortable, but on the inside, your heart/spirit is concentrated and sharp as a sword.

9. Continuity; no Stopping

The external martial art systems employ brute force which is stiff and unnatural. This force stops and starts; moves in a jerky fashion. When the old force is finished before the new one has begun, this is the time when one is most vulnerable to attacks. In Tai Chi, you use the mind and not brute force. From the beginning to the end, the movements are continuous without stopping; like an endless circle. This is what the Classics means by “a great river flowing continuously never ending” , or “moving the jin like reeling silk from a cocoon” . The above conveys the idea of stringing the movements together into one harmonious chi.

If your movements stop and start, you will be easily taken advantage of by your opponent because you have exhausted your old strength, and the new power is not yet born.

10. Seek Serenity in Activity

The external martial art systems consider leaping and crouching to be of value. They exhaust their energy and after practice, they are out of breath. Tai Chi uses serenity to counter activity. Even when you are moving, you remain tranquil. When practising the posture, the slower you move, the better the result. Slowness enables your breath to become deep and long with the chi sinking to the Dan Tian. This will naturally prevent the pulse rate from elevating. Students of Tai Chi should think deeply on the above in order to grasp its meaning.

It is important to practise the movements slowly, so that you can understand the meaning within the movements. Practising slowly helps to regulate your breathing enabling your breath to become deep and long allowing your chi to sink to the Dan Tian. Practising in this manner also prevents the fault of top heaviness which is caused by the chi rising up.

—Narrated by Yang Cheng Fu —Recorded by Chen Wei Ming—Expanded upon by Fu Sheng Yuan



陈徽明为永年太极拳社成立 10 周年贺词

A Message to Commemorate the 10th Anniversary of the Yong Nian Tai Chi Association

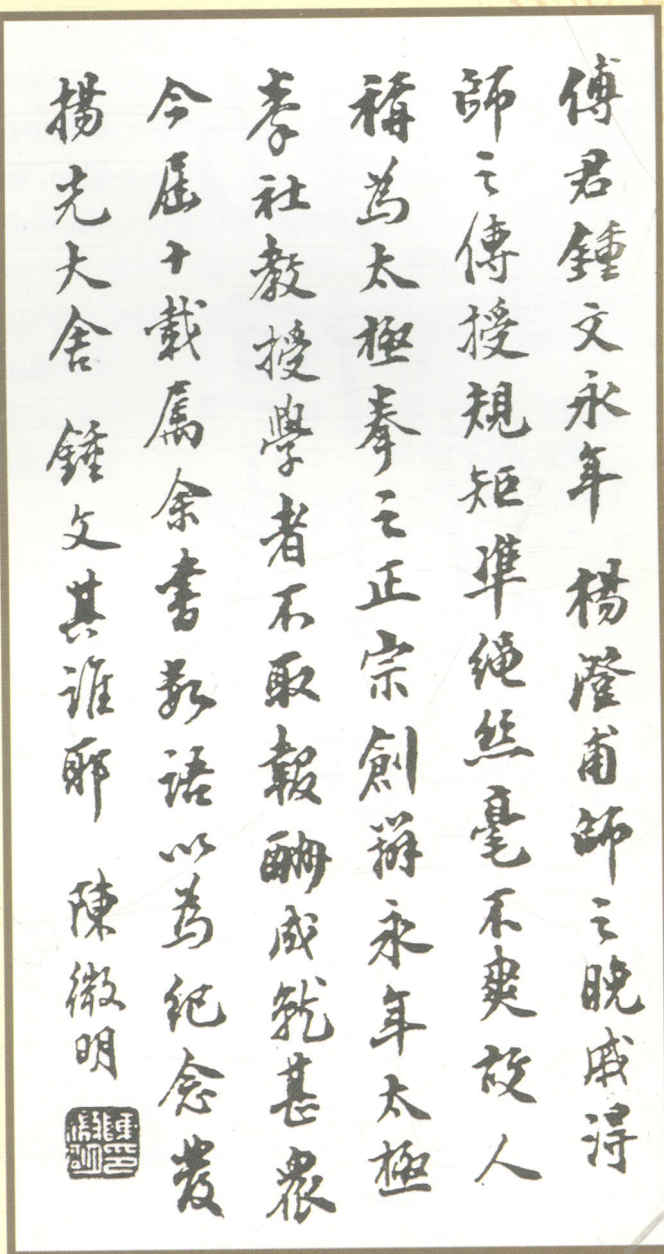
Mr. Fu Zhong Wen of Yong Nian has received the teaching and guidance from his relative, Mr. Yang Cheng Fu. Mr. Fu has learnt accurately to a very high standard, and has made no alterations, which is why people say that his Tai Chi is authentic.

Mr. Fu founded the Yong Nian Tai Chi Association (in 1944), and has spread the art to the public for no charge. Ten Years have now passed since the founding of the Association, and I would like to say a few words to commemorate the occasion. When it comes to continuing the legacy of Yang Style Tai Chi, who else is there to compare with Fu Zhong Wen?



陈徽明

(Chen Wei Ming)



Chen Wei Ming was the first tuti (disciple) of the Great Master Yang Cheng Fu. He was a well known scholar, and he was responsible for his teacher going to shanghai. Different from a student, a tuti (disciple) is accepted into the Yang family through formal ceremony, and is entitled to receive the full transmisson of the art. Disciple in this context has no religious connotation.